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impressive characteristic of the Indian is his humanity. For in his simplicity, his vanity, his sensitiveness to ridicule, his desire for revenge, and his fear of the supernatural, he is a child and acts like one." The wide experience of the author and the directness of his style give his descriptions a vividness which places the book easily among the first in rank of popular descriptions of Indian life.

The volume forms the first of a series of books entitled "The Story of the West Series." For this reason the author deals primarily with the Indian of the belt which stretches along the foot of the Rocky Mountains, and his descriptions must be understood to refer mainly to the tribes of that region. The camp life is described in a number of exquisite sketches such as: The Indian's Home, Recreations, Subsistence, Hunting, the War Trail, and each sketch is replete with ethnographical information. The chapters which are of more immediate interest to the folk-lorist are entitled: Man and Nature, Creation, the World of the Dead, Pawnee Religion, the Old Faith and the New. In all of these, well-selected examples of primitive belief are given. No attempt at a systematic treatment of the belief of these Indians must be expected in a popular book like the present. Mr. Grinnell has wisely confined himself to selecting a few typical ideas which illustrate the mode of thought of the Indian. The material has mostly been selected from the beliefs of the Pawnee and of the Blackfeet, and owing to the author's intimate familiarity with these tribes it has been rendered in the most accurate manner and so that rather a statement of the Indian's thoughts is given than a reflection of the visitor upon the ideas of the natives. The book is excellently adapted to familiarize the general reader with the life and the thought of the Indian of the West.

F. B.

THE CHILD AND CHILDHOOD IN FOLK-THOUGHT. (The child in primitive culture.) By ALEXANDER FRANCIS CHAMBERLAIN, M. A., Ph. D. New York: Macmillan & Co., 1896. Pp. x, 464.

In a prefatory note, the author explains that the present volume is an elaboration of lectures on "The Child in Folk-Thought," delivered in 1894 at the summer school held at Clark University. In connection, as is remarked, with the topic of Child-Study, "an attempt is here made to indicate some of the chief child-activities among primitive peoples and to point out in some respects their survivals in the social institutions and culture-movements of to-day." As a predecessor, the writer has had Dr. Ploss, whose works on "Das kleine Kind," "Das Kind," and "Das Weib," although encyclopædic in character, have nevertheless left certain aspects of the anthropology of childhood untouched, while in English the child has found no such chronicler. The scope of the collection (for of such nature is the volume) may be best indicated by the headings of pages: Lore of Motherhood, Lore of Fatherhood, Words for Child, Primitive Child-Study, Affection for Children, The Golden Age, Children's Food, Children's Souls, Children and the Plant World, Children and the Animal World, Primitive Pedagogy, The Child as Social Factor, as Linguist, as Actor, as Poet, as Judge, as Oracle, as Weathermaker, as Healer, as Priest, as Hero, as Deity,

The Christ-Child, and Proverbs relating to the Child and Childhood. It will be readily understood that in this wide field will be found suggested many topics of interest to persons occupied with the care of children. We need only mention the titles Fatherright, Motherright, Primitive Measurements, Children's Languages, Child Worship. Parents may be glad to learn that the mothers of the Himalayas put wakeful children to sleep by giving a violent whirling motion, brought about by seizing the child with both hands and aiding the action with the knees, which appears efficacious ; or that certain Western Indians are said to cover the mouth with the palm and hold the nose, when the infant attempts to cry ; although it may be doubtful if any American mother will imitate such methods.

As the work is avowedly a collection, covering an enormous extent of linguistic and anthropological territory, it must of necessity be incomplete ; any one of the main divisions might easily be expanded into a treatise as large. Also no room is left for extended theoretical discussions. The bibliography includes 549 works, and the subject-index of subordinate titles runs into the second hundred.

A few remarks may here be ventured on one of the themes treated, which in connection with folk-stories has especial interest ; namely, the Child in the character of Hero. Every one knows that familiar nursery tales present children in this character, from Jack the Giant-Killer to a series of more original and less doctored stories. Wherefore this distinction ? In the first place, we should naturally imagine that the honor given to a very youthful adventurer was justified by the purpose of the narration as a nursery amusement ; since the novelettes are meant for infants to hear, youths are naturally actors. This view, however, is superficial. The nursery feature is an accident ; such of these tales as are genuine were not originally intended for children only, but appealed to the interest of the entire community. Among the Zulus, whose histories have been recorded by Callaway, as well as among modern Europeans, the chief personage is usually a child. Our nursery stories describe the successful youth as often apparently wanting in intelligence and force, as passing for an idiot until the moment arrives in which he shines forth resplendent in war and love. In these cases, it may be conjectured that the simplicity and folly attributed to the hero are the products of a modern literary taste, intent upon exaggerating contrasts ; we doubt if any primitive authority can be found for such presentation. The true reason for the deification of childhood is presented by American Indian lore. Dr. Chamberlain quotes Mr. Rand as saying concerning the Micmac Indians, that children exposed or lost by their parents are miraculously preserved and endowed with superhuman powers, becoming the avengers of the guilty and the protectors of the good. The author had not seen the remarkable "*Indianische Sagen*" of Dr. Boas (see p. 75), in which occur interesting examples of the same idea. In the work of Dr. Matthews, "*Navaho Legends*," about to be published by the American Folk-Lore Society, occurs a form of the myth of the son who goes in search of his father, a narration so widely diffused through the world, in many tales which may have altogether independent origins. The "*Slayer of the Alien Gods*" ascends to heaven, procures the lightning

weapons of his father the Sun, and destroys with these the demons that oppress humanity. It seems to the writer of this notice, that it is in such elaborate myths, narrations intertwined with the life of the race, that we are to look for the origin of modern nursery tales ; the latter are reduced and transformed reductions of early rite myths, or are literary creations based on tribal myths which have served as their foundations. Did we have the Greek story of Phaethon in a genuinely popular version, we should find ourselves confronted with a story analogous to the Navaho tale, and connected with the hero of a tribe. The fundamental idea involved by these representations is that the destined deliverer must be of divine birth, is born invested with innate capacity, and is from the first different from the common clay of which humanity is constituted. Modern American politics may be pleased to insist on individual equality, but folk-lore believes in heaven-born mastership ; it is this conception that is expressed in nursery histories, though in a modernized and also vulgarized version. Such at least is the speculation suggested by a passage of Dr. Chamberlain's collection : "Carlisle has said : 'The History of the World is the Biography of Great Men.' He might have added, that in primitive times much of the History of the World is the Biography of Great Children."

W. W. N.

NOTES ON PUBLICATIONS RECEIVED.

The proceedings of the American Association for the Advancement of Science contain abstracts of papers presented during the meeting of 1895 in Section H, titles of which have already been given in this Journal. The vice-presidential address of Frank Hamilton Cushing, on the "Arrow," is given in full, with illustrations. Fully printed, also, are papers on "The Cosmogonic Gods of the Iroquois," by J. N. B. Hewitt, and on "The Sacred Pole of the Omaha Tribe," and "Indian Songs and Music," by Alice C. Fletcher. Mr. Hewitt considers that "in the protology of this people we see in full operation the effect of the imputative method of explaining the phenomena of nature, in the endowment with subjective attributes of the bodies and powers in nature. Herein lies the key to the entire cosmology of the Iroquois people." The method pursued is linguistic ; a sketch is given of Iroquoian cosmogony as related by Onondaga shamans of to-day, and the names of the chief personages discussed. In examining the appellation of the goddess called by the Hurons Aataentsic, Mr. Hewitt comes to the conclusion that the name signifies "she whose body is black," and this indicates her as the goddess of night. Yosheha', the Iroquois demiurge, in virtue of his second name, he considers to figure the revivifying force of Nature, and not the sun, as maintained by Dr. Brinton. Miss Fletcher considers that the prototype of the pole may have been the Pole of the Thunder rites, belonging to one of the gentes, and about which rites were performed when the first thunders were heard in the spring. The Thunder gods, represented as birds, used clubs for weapons, and their adoration would represent success in war. The legend of the pole describes it as the home of the Thunder-birds,